

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

*"He ruleth by his power forever; his eyes behold the nations:
let not the rebellious exalt themselves" (PSALMS 66: 7).*

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A DREAM THAT WAS A REALITY.

BY PRESIDENT JOSEPH F. SMITH.

SPEAKING of dreams, President Smith recorded this testimony on April 7th, 1918, of a dream which he had received—a dream given to teach him courage, show him his duty, and impress upon his mind a great truth. He says:

I was very much oppressed, once, on a mission. I was almost naked and entirely friendless, except for the friendship of a poor, benighted, degraded people. I felt as if I was so abased in my condition of poverty, lack of intelligence and knowledge, just a boy, that I hardly dared look a white man in the face.

While in that condition I dreamed that I was on a journey, and I was impressed that I ought to hurry, hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little bundle, a handkerchief with a small bundle wrapped in it. I did not realize just what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion, if it could be called a mansion. It seemed too large, too great to have been made by hands, but I thought I knew that it was my destination. As I passed towards it, as fast as I could, I saw a notice, "Bath." I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments, a thing I had not seen for a long time, because the people I was with did not think very much of making things exceedingly clean. But my garments were clean, and I put them on. Then I rushed to what appeared to be a great opening or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said were: "Joseph,

you are late." Yet I took confidence and said: "Yes, but I am clean—I am clean!"

He clasped my hand and drew me in, then closed the great door. I felt his hand, just as tangible as I have felt the hand of man. I knew him, and when I entered I saw my father, and Brigham, and Heber, and Willard, and other good men that I had known, standing in a row. I looked, as if it were across this valley, and it seemed to be filled with a vast multitude of people, but on the stage were all the people that I had known. My mother was there, and she sat with a child in her lap; and I could name over as many as I remember of their names, who sat there, who seemed to be among the chosen, among the exalted.

The Prophet said to me, "Joseph," then pointing to my mother, he said: "Bring me that child."

"I went to my mother and picked up the child, and thought it was a fine baby boy. I carried it to the Prophet, and as I handed it to him I purposely thrust my hands up against his breast. I felt the warmth; I was alone on a mat, away up in the mountains of Hawaii; no one was with me. But in this vision I pressed my hand up against the Prophet and I saw a smile cross his countenance. I handed him the child and stepped back. President Young stepped around two steps, my father one step, and they formed a triangle. Then Joseph blessed that baby, and when he finished blessing it they stepped back in line; that is, Brigham and father stepped back in line. Joseph handed me the baby, wanted me to come and take the baby again; and this time I was determined to test whether this was a dream or a reality. I wanted to know what it meant, so I purposely thrust myself up against the Prophet. I felt the warmth of his stomach. He smiled at me, as if he comprehended my purpose. He delivered the child to me and I returned to my mother; laid it on her lap.

When I awoke that morning I was a man, although only a boy. There was not anything in the world that I feared. I could meet any man or woman or child and look them in the face, feeling in my soul that I was a man every whit. That vision, that manifestation and witness that I enjoyed at that time has made me what I am, if I am anything that is good, or clean, or upright before the Lord, if there is anything good in me. That has helped me out in every trial and through every difficulty. I felt the hand of Joseph Smith. I saw the smile upon his face. I did my duty as he required me to do it, and when I woke up I felt as if I had been lifted out of a slum, out of despair, out of the wretched condition that I was in; and naked as I was, or as nearly so as I was, I was not afraid of any white man nor of anyone else, and I have not been very much afraid of anybody else since that time. I know that that was a reality, to show me my duty, to teach me something, and to impress upon me something that I cannot forget.

LAYING A GOOD FOUNDATION.

WHEN a building is about to be erected, the first thing to do, before starting to build, is to dig a foundation. The higher and heavier the building is to be, the deeper should be the foundation. So the waste material is carted away that is not needed in the new building. If a large, strong building is to be erected, large blocks of stone should be placed in position first; and the larger and stronger the building is to be, the larger and stronger should be the first stones. So much depends on the foundations that sometimes years are spent in digging them, and in building up to the roadway.

When Jesus was here on earth, He taught His disciples to pray: "Thy kingdom come, Thy will be done on earth as it is in heaven." He revealed the fundamental principles of the kingdom of God. We believe that these principles are: Faith in the Lord Jesus Christ; Repentance; Baptism by immersion for the remission of sins; Laying on of hands for the gift of the Holy Ghost.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

Jesus said on one occasion: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." It will help our faith to know what kind of a being God is. The idea prevails very generally among professed Christians that God is an immaterial being, existing everywhere in general and nowhere in particular.

The first of the "Articles of religion" as published in the Church of England Prayer Book, says: "There is but one living and true God everlasting, without body, parts or passions; of infinite power, wisdom and goodness." Of course, such a being must be a myth, and can exist only in a distorted imagination. This idea of the character of the Deity is not only unreasonable, but unscriptural. The Bible teaches us that He possesses a body, with the various parts which go to make up the body of man, and also such passions as love and hatred.

In Genesis 1: 26, 27, we read: "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Also, in Hebrews 1: 3, "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of his power, when he had himself purged our sins, sat

down on the right hand of the majesty on high." "And the Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day." (Read Genesis 18: 1-5).

In Exodus 24: 9, 10, we read: "Then went up Moses, and Aaron. Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Stephen left us this testimony: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 55, 56).

In the foregoing it is proved from the Scripture that God has a body as tangible as man's. The Scriptures also prove that there are three persons in the Godhead. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16-17).

To gain eternal salvation we must have faith in God; and search the Scriptures to understand what kind of a Being God is, that we may have faith in Him.

We must also repent of our sins. The Scriptures say that if we say that we have no sin we deceive ourselves, and the truth is not in us. But if we confess our sins He is willing to forgive us and cleanse us from all unrighteousness; not repenting and repeating the same sins again, and again, but, as we read in Hebrew 6: 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.

We must surely be baptized. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3: 13-15). "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15-16). The word baptize is from the Greek *baptizo*, or *bapti*, signifying to dip, plunge, or immerse.

The fourth foundation stone in the building of eternal life is the gift of the Holy Ghost. "Then Peter said unto them, Repent, and

be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38.) "And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." "He shall glorify me: for he shall receive of mine, and show it unto you" (John 16:13, 14). "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:17).

Croydon,

W. E. ATTERWOOD.

A TESTIMONY.

SINCE I was called upon my mission to go into the world and preach the gospel of Jesus Christ, my testimony of the divinity of this glorious cause has increased day by day. My desire to search the Scriptures, and study for myself, has increased a hundredfold. A blessing given me under the hands of President George Albert Smith, when commencing my labors as a missionary, has been fulfilled to the letter, in accordance with my faithfulness. I know now and can testify that Joseph Smith was a divine Prophet of the last dispensation.

We read concerning the life of Christ, the many predictions in the Bible given by divine men of God, and of the advent of the Messiah as the Redeemer. Yet the great rabbis, and those who were expositors of the law, rejected Him and crucified Him as a blasphemer, a perverter of the law, an impostor, and even so low as an agent of the devil. Now we take up the life of Joseph Smith, and find concerning his ministry predictions in the Bible, which were to be fulfilled in the latter days. Among these, that an angel of God was to restore the gospel message, which had been taken from the earth because of the wickedness of the people. We have received the same organization, of apostles, prophets, etc., that was existent in the true Church, as it was in the time of Christ. Isaiah, in his prophecy, speaks of a book to come forth out of the ground, and Ezekiel tells us that this same book (which I may here say is a brief history of the descendants of Joseph, who was sold into Egypt, viz., the Book of Mormon) was to go with "the stick of Judah," or the Bible, and be as one book. Joseph Smith brought forth the keys of the gathering of Israel in these last days, John the Revelator speaks of these times. (Read Rev. 18:4; also Micah 4:1-2). These predictions with many others have been fulfilled by this illiterate and uneducated man, whom the world denounced as an impostor and a servant of the devil, speaking of him the same as they did of Jesus the Christ.

It has been given to me, and I know with every fibre of my being that Joseph Smith was a chosen vessel of the Lord in proclaiming anew the plan of life and salvation, to all who will accept it, and they will be granted an eternal reward, while those who reject it will do so to their eternal damnation. While thus bearing my testimony, I wish to sincerely thank each and all who have been so kind and generous to me, and have helped me in my missionary labors; and I ask the blessings of the Lord to be poured down in rich abundance upon them, and to keep them faithful in the cause of truth.

JOSEPH A. MARQUISS.

BRANCH CONFERENCE.

A BRANCH conference was held at Glasgow, November 30th, 1919. Opening session: President James E. Rennie extended a few words of welcome to President George Albert Smith and Elder Lon J. Haddock. Sister Catherine Rae led the Sunday-school in the Sacrament gem and concert recitation. Sacrament was administered by Brothers Donald Maedonald and W. A. Lucas, and passed by Brothers James H. Hood and Thomas Hunter, assisted by Brother Malcolm Hunter.

Solo by Sister Dolly Smith (Primary), "Guide me to Thee."

Kindergarten: Concert recitation led by Sister Jeanie Blake; duet by Sisters Jessie Cooper and Phyllis Newton, "Jesus wants me for a sunbeam."

Primary: Sister Ruby Blake gave a short description of Christ's temptations. Sister Dollie Smith gave a short description of Christ's miracles. Sister Ettie Hunter related the parable of the prodigal son. Brother Kenneth Newton gave a short description of the trial and death of Christ. Sister Marion Hunter sang a solo, "Dearest children, God is near you." Sister Mabel Rennie recited a poem, entitled, "Noble words."

Kindergarten and Primary jointly sang the hymn, "Let us all be good and kind." Sister Isabel Hood gave a short talk on love. Sister Jeanie Blake gave a short talk on the Sacrament.

President George Albert Smith spoke. He expressed his delight at being present. He devoted the remainder of the time to relating interesting stories of his own experiences to the children.

The Relief Society sisters kindly supplied lunch between the morning and afternoon sessions.

Afternoon session: Invocation, Brother William Foot.

Elder Lon J. Haddock addressed the meeting. He appealed to the people to continue with their work, quoting extracts from hymn 127. He encouraged hymn singing without being book-bound. He pointed out that the war has tended to encourage paltry amusement rather than doing away with it. The people's excuse

for not investigating religion is because generally speaking they can only understand things of substantiality. Mormonism is not an organization formed to display pomp and show, with mighty cathedrals and richly flowing robes. Joseph Smith, the prophet, revealed things which science of the present day has only as yet a very elementary knowledge of. He gave a very vivid sketch of Lucifer's doings from the time he was cast out of heaven to his latest attempts upon the one and only true Church, the Church of Jesus Christ of Latter-day Saints.

Brother John Hunter sang a solo, "When the mists have rolled away."

President George Albert Smith expressed the thought that we have had more religious food here this afternoon than any other church in the city of Glasgow. He related instances of people's hypocritical worship. "Has the people of the world drawn nearer to God, as a result of the warning of plagues and wars? No! if anything, they have turned farther away." He made a comparison with the work of Christ and spiritualism. The work of Christ is carried on in the burning, noontday light, while spiritualism will not act, but in dark and gloomy places.

Evening session: Invocation was pronounced by Brother William Rennie, Sr.

President George Albert Smith addressed the meeting, sketching the history of religion from the beginning. "A significant explanation of the downfall of Russia, Germany, Austria and Turkey, to the Latter-day Saints, is that they are the only countries in the world which prohibited Mormon missionaries from laboring among them."

Solo by President James E. Rennie, "My Father knows."

Elder Haddock said he agreed with the Scotch habit of assisting a solo singer with the choruses. He reminded us that it is only the cheap, trashy papers that are ridiculing the Mormons. "Can any human being conceive of Christ rising from the dead without a body, parts, and passions?" Said he, "The people of the outside world do not believe that there should be apostles, prophets, etc., as in the days of Christ. Yet the king of England has representatives in every part of his empire to carry out his word and represent him. Christ instituted God's representatives when here upon this earth, and that order of things has not been revoked even to the present time."

On Monday, Elder Haddock, accompanied by President Rennie and Elder Easton, attended an interesting meeting of the Airdrie branch, which was largely attended by the saints from Glasgow also. There were many strangers present. They held another splendid meeting on Tuesday evening, in Edinburgh, at which Elder Haddock delivered a powerful gospel sermon which stirred the hearts of the people assembled.

JAMES HOOD, Clerk of Conference.

THURSDAY, DECEMBER 18, 1919.

EDITORIAL

THE WANING YEAR,

As we write, a year and a month has passed since the cessation of hostilities on that ever-memorable eleventh hour of the eleventh day of the eleventh month of 1918, when the armistice was signed, and the conflict of arms in the great world-war was over. It seems almost as though the year should be reckoned from that date, rather than from the first of January to the end of December; so momentous was the day itself, and so crowded with great consequential events has the expiring year become. Not only with respect to the world's history is this observable, but also with respect to important incidents in the history of the Church.

The tense agony of the four years of horrible war was no sooner relieved, by the signing of the armistice, than the Allied nations gave themselves up to demonstrations of great joy, and throughout the cities of England, France and Italy, and of America the wildest enthusiasm marked the rejoicings of the people. The thought of all turned to the demobilizing of the armies, and the speedy return of the soldiers to home and to the avocations of peace.

The world's great statesmen at once began preparations for carrying out the terms of the armistice. As it was upon the basis of President Wilson's "fourteen points" that it had been arranged, he decided that his paramount duty was to attend the peace conference in person, and take an active part in settling the conditions of peace and in promoting his theories of democratizing the European countries. He was opposed by a considerable influential part of his fellow countrymen in the views stated in his fourteen points. He was unfortunate in disregarding the opportunity to mollify his political antagonists and secure the substantial, united support of the nation, which it was believed he could have done by selecting the American representatives to the peace conference from both political parties, and from the United States Senate. Nevertheless, he came to Europe and was hailed with warmest greetings of welcome by France, England, and Italy, as he visited their capital cities and proclaimed his ideals of a new world order and the League of Nations.

The Peace Conference was opened with much ceremony on January 21st, 1919, in Paris, and M. Clemenceau, premier of France, was chosen President. Various Commissions were appointed and

the Conference proceeded with the immense task of prescribing conditions of peace, to which the Central Powers would be obliged to consent, and to outline in the Covenant of the League of Nations the obligation of overseeing that peace should henceforth be preserved. It was not easy to bring the representatives of the powers to a unity of faith and action. Their selfish interests severally appeared. Apprehension of the practical value of the democratic doctrine of universal good fellowship increased, and as the weeks dragged along development of individual reservations of certain nations and of combined reservations secured by secret treaties of others of the powers, together with the determination to exact from the defeated nations the utmost of their power to pay, and disputes as to the division of the spoils of war, all combined to cut under and render almost nugatory the principles of the "fourteen points." Compromises were ultimately made, the practical work of remaking the map of Europe, Asia, and Africa, and of defining the limitations, obligations and benefits that should be applied to each of the nations, was left to a small committee known as the "big five," and the old world diplomacy as expressed by M. Clemenceau, rather than the ideal schemes of Mr. Wilson, prevailed, in defining the kind of peace that should be imposed on Germany. By these France secured about all she asked; Japan succeeded Germany, in her strangle-hold on China; Great Britain helped herself to controlling mandatories in Mesopotamia and Africa. Italy recovered her lost provinces and a heart to demand much more, and the nominal Covenant of the League of Nations was handed out to President Wilson as his reward. These terms of settlement were long and tedious in the making, and when they were adopted and the compact signed, June 28th, 1919, they were found to give meager satisfaction to the peoples they affected. Especially were they unsatisfactory to Italy, to China and to the United States. The bloody revolution of the Bolshevics in Russia, the continued warfare among the smaller powers of the Near East, the prospect of disastrous economic warfare continuing for generations, have all worked havoc with the illusory notion of a democratic settlement of the world. As a consequence, the proletariat of certain allied countries and America have all but repudiated their respective governments, in their disappointment over the labors of their representatives in the Peace Conference, and the apparent impossibility of uniting upon a treaty of peace that should make for prosperity and the general welfare of the world, without imposing unnatural and ungrateful burdens upon the nations.

In the United States the Covenant of the League of Nations, involved with the Treaty of Peace, has proved so unsatisfactory that the Senate has refused to ratify the action of the President and his associates in accepting it, and the year ends with the

United States standing aloof, apparently determined to join in the general compact only, with reservations that shall secure her independent action as heretofore.

The almost universal discontent has been enormously increased by the high cost of living; which has been augmented by the misguided efforts to reduce it in the wrong way. Strikes of working men in the mines, on the railways and docks, and in the civil service have led, in many places, to mobbings, and even threatened civil war. The leaders responsible for these strikes, demanded increased wages, shorter hours of labor and less output, at a time, above all times, when exactly the reverse is what the vital conditions require, and healthy commerce needs.

In spite of all drawbacks, however, the return of the millions of soldiers to civil life and employment, and the necessities of the people, have led to a wonderful expansion of industry and commerce. The lessons of the war have added to the scientific knowledge of the world, and achievements never before dreamt of have been realized. The Atlantic ocean has been flown back and forth by American and English aeronauts, and the circumnavigation of the globe by airplanes is in preparation.

The return of the triumphant troops to their respective countries, without delay or casualties of consequence, was a wonderful performance; and their reception by their fellow-countrymen provided a series of "victory marches" and services of thanksgiving, a pageantry of splendor and great enthusiasm. The feeding of the peoples of the devastated countries—the defeated as well as the victorious—was an achievement of organization and indefatigable effort that will forever keep the name of Herbert Hoover in the memory of the hungry.

The work of the hospitals and triumphs of surgery in restoring thousands of broken and wounded men to health and soundness, or to partial soundness is simply marvelous.

The social, sporting and religious world have presented the most singular phenomena, showing the shallowness of human thought, feeling, and spiritual understanding. While the war was waging, earnest souls everywhere were practicing the most earnest self-denial, consecrating every energy to the triumph of arms, in the lofty thought of serving God, civilization, and humanity. Religious people talked of a unity of faith at the sacrifice of creeds and churches, and even some high church bishops were known to have proposed cutting their incomes in two and dividing with the poor.

From the hour the armistice was signed pent up feelings were let loose to express whatever human emotions that should come uppermost. Were these of faith increased and gratitude to God? Of unselfishness and goodwill towards men? Yes, perhaps, very briefly. But the lamentable fact remains that they have not revealed a more serious, faithful, penitent, religious world, in spite

of its scourges. The contrary appears to be true. Sport, pastime and extravagant pleasures are cartooned in *Punch* as thriving apace, to which might be added immorality and intemperance, while everything else concerning the people is stifled by governmental regulation and control.

The most conspicuous failure of the war has been to produce a vital religious influence of guidance and government. Christianity, as expressed by the creeds and churches, has lost ground instead of gaining the respect and confidence of mankind. The Red Cross, supplying creature comforts, and Y. M. C. A. light entertainments, have furnished the most acceptable ministry affiliated with the churches. Their spiritual enlightenment and influence has become, or is becoming, negligible. Their high officials, in many cases, admit it; and they and the people are turning to mediums and soothsayers for spiritual manifestations and direction, rather than to an uninspired priesthood, having a form of godliness, but without the power thereof.

With the Latter-day Saints the year has been one of prosperity in many ways, and ever increasing hope of great progress in the near future. Within the first week of the armistice, the beloved venerable president of the Church, Joseph F. Smith, died November 18th, 1918, and was succeeded in that high office by Elder Heber J. Grant. The vacancy in the Council of Twelve Apostles, was filled by calling Elder Melvin J. Ballard to that quorum, January 7, 1919. Several new stakes and wards have been organized. The missions have been increased, and a general change in the officers effected, by which a number of the presidents of long, faithful service were honorably released and their places filled by others who have entered upon their labors with earnestness and zeal that portends a vast increase in the missionary work of the Church. A number of changes in the personnel of the officers of the auxiliary associations has taken place, leading already to renewed activity and increase of membership and efficiency of these organizations.

Concerning the European mission, the notable change was in the release of President George F. Richards, and the appointment in his place of Apostle George Albert Smith, who has been in charge since the first of July. The Scandinavian and Swedish missions have also had a change of presiding officers. But slight headway has been made towards recouping the missionary force, almost wholly depleted by the release of elders from Zion at the outbreak of and during the war.

Arrangements are, however, under consideration by governmental authorities, which it is expected shall presently open the way for the usual missionary force to be employed in every field of labor, as required. Notwithstanding the absence of elders from Zion, the missions in Great Britain, and upon the Continent are active and efficient. The local priesthood laboring with zeal and upheld by the faith and confidence of the members, assisted

by the lady missionaries and the officers of the auxiliary associations, are doing a splendid work.

The latest news from home is of the return of President Grant, after the dedication of the temple in Hawaii, on November 30th. This was an event of much significance and interest. The Sandwich Islands mission has been continuous since 1850, and the faithful people there rejoice more, if possible, than other saints, in the privilege of working for their dead—a privilege hitherto denied them almost entirely, as it has not been found feasible for Hawaiian saints to gather to Zion.

The work of the Lord is prospering. His people are finding favor with the thoughtful among all nations. The power of the adversary to oppose it is waning, and will ultimately be overcome. The feeble, impotent efforts of slanderers and those who love and make a lie, to stop its progress, are meeting with the failure and contempt they deserve. Latter-day Saints do not fear for the future of the cause in which they are enlisted. It is the Lord's work, and He will see it through. Happy and blessed are those who have part in it and are able to testify to an unbelieving and reckless world that the truth has been revealed, even the gospel of life and salvation to all that will accept it.

J. F. W.

NISI DOMINUS FRUSTRA.

WE, as Latter-day Saints, living in this day and age of the world, have, indeed, something more than the average man or woman to be thankful for. We have the gospel of Christ in its primitive purity and power, with the same gifts and blessings as were enjoyed in the former days, when Christ was on the earth going about His ministry, healing the sick, causing the blind to see, the lame to walk, and doing many mighty miracles.

When we read of these wonderful things, contained in the New Testament, and say that the same gifts and blessings are enjoyed by us, we must give account for making such a statement, and a reason for claiming that we have the religion that Christ taught; in fact, we must do as Paul said: "Prove all things, and hold fast to that which is good." Our reason by which we account for these things is, that all the Church is controlled and works *Deo juvante* (with the help of God).

Proving all things is not a matter as easy as it sounds, and I am safe in saying that man's knowledge alone could in no wise do it. Man by his own power can accomplish but very little, and he could not make for himself a religion, that will exalt, save, and bring him back into his Eternal Father's presence. "The things of man are understood by the spirit of man, but the things of God are understood by the spirit of God." Man cannot understand the first principles of the gospel unless he is prayerful,

diligent, and seeks the Lord in all humility and asks for a portion of that Holy Spirit which understands all things, both spiritual and temporal.

When he has done that, and knows for himself that the gospel is true, he accepts a great responsibility; for he makes himself a "defender of the faith" as a member of the Church of Jesus Christ, and that means a very great thing. He is at once ridiculed, laughed to scorn, and persecuted for His name's sake.

Is this not just the same as in the days of the Savior and His apostles? Christ was persecuted, not for the teachings He advanced, not for the way He went about doing His Father's will, but for the name He held He was rejected by His own. The majority of the Jews did not try to find out from his teachings any good; to see that if He who was called the Christ could give them something far nobler than that which they already had. When He declared that He was the Son of God, it made no impression, the name of Christ they could not, or would not, accept. The same disposition is prevalent to-day. The so-called "Mormons" are persecuted for "His name's sake," because they are giving to the world to-day the true religion of Christ. The majority of the people who persecute them, do so, not because of their teachings. They know very little of these; they do not try to find out for themselves what the Latter-day Saints believe, but they go blindly by what someone else tells them, or by what they read in the sensational newspapers of the day.

Why is it that such a religion as this the Mormons have, can live and prosper even better than others, in spite of the evil which is said against them? Is it because their works are evil, and their minds blackened by all kinds of imaginable sin? Does it appeal to any one with the least spark of intelligence, that such a thing could go on for ninety years if what these sensational writers say of it were true, without being found out? No, there is another reason. It is nothing but the work of the Satanic power, trying to overthrow the work of God. But it is the Church of Jesus Christ to which we belong, and He is the chief cornerstone. That is why it prospers and stands fast, and must prevail over all other churches. Moreover, it is what every man, woman and child can understand. There is nothing easier than the gospel of Jesus Christ, to those who partake of it.

The Mormons prosper because the Lord their God is always with them. Unless He were watching over them all efforts in defending this "Only true gospel" would become as naught and crumble to dust. But we are here to do our Father's will, we are called for that purpose, and everyone of us has a mission to fulfil, and we can do it; though not by our own strength, but by the help of the Lord, for we are told that "Unless the Lord is with us our labor is vain" (Psalms 127: 1).

Newcastle.

LEONARD A. HIGGINS.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Church, Sunday, November 23rd, 1919. There were in attendance: President George Albert Smith, Elder Thomas M. Wheeler, of the Liverpool office; Elder Alexander M. Graham, of the Nottingham conference; President Joseph Hamstead and Elder Samuel Beggs, of the Sheffield conference.

The morning session: Invocation by Brother Richard S. Gregory.

President Hamstead extended a hearty welcome to all present.

The Sunday-school of the Sheffield branch beautifully rendered sacred songs, Bible pieces, and dialogues.

President Smith directed his remarks to the children, relating his early experiences at Sunday-school, and incidents that taught him lessons that were a benefit to him in after life.

Benediction by Brother James Potts.

The afternoon session: Invocation by Brother Robert H. Briggs. The sacrament was administered by Brothers Oliver Shaw and Robert H. Briggs, assisted by Brothers Joseph T. Quiney and Ernest Potts.

President Hamstead presented the general and local authorities of the Church, who were sustained unanimously.

Elder Graham showed that faith without works is dead, relating the parable of the prodigal son; showed that the gospel was the same to-day as was taught by Christ.

Elder Wheeler commented upon the judicious selection of songs; said they were sermons in themselves, as they were written under the inspiration of God, remarking that through the songs of Zion many people had been led to investigate the gospel. He then spoke on repentance, showing that the mission of the elders was to call men to repentance, and that if we reject Joseph Smith as a prophet, seer and revelator, we reject Mormonism. He exhorted the saints to be diligent in keeping our Heavenly Father's commandments.

Elder Samuel Beggs declared that the gospel as established by Christ had been gradually changed, until apostasy had become general. Explained Isaiah's prophecy (24: 1-5), and showed that we are living in the dispensation of the fulness of times.

President Smith addressed the meeting. He said we meet in conference to be instructed. Spoke upon the condition of the world to-day, explaining that while many people say that Christianity has failed, the real cause is that the people have apostatized from the teachings of the Savior: showed from history that progression is the reward of the people, as long as they obey the teachings of the servants of our Heavenly Father. He said that because Lucifer's plan was rejected in the heavens, he strove to thwart the purposes of the Lord. Explaining the pernicious doctrines of spiritualism, said that our Heavenly Father never works

in secret chambers or delivers worthless messages; that the gospel of Jesus Christ is to elevate and uplift mankind, and at all times is dispensed by His chosen servants. When the Savior appeared to His servants in this dispensation, it was in power and great glory. Testified that there is only one way to gain citizenship in the kingdom of God, and that is by true repentance, and baptism by those having authority.

Benediction by Brother George C. Wilson.

Evening session: Invocation Brother James R. Bargh.

President Hamstead addressed the meeting: said the gospel is an everlasting gospel, that it had been taught to our father Adam. Related how apostasy crept in, and how the gospel in its fulness was restored through the Prophet Joseph Smith, describing the missions of the various prophets that appeared as angels to Joseph Smith in the Kirtland Temple.

Elder Wheeler spoke upon "truth" portraying the meaning of the word; said that truth is the knowledge of the past, present, and future. He elucidated the difference between the doctrines of the Church of Jesus Christ and the various denominations.

President Smith was the last speaker. He thanked the saints for the good time he had had among them. The question everyone asks, at some time in life is: "Where do we come from; why are we here, and where will we go to when we leave this sphere?" The injunction of the Savior in His day was, "Seek ye first the kingdom of God, and all things shall be added unto you." He showed that the people sought after worldly things first nowadays, which is the reason for pouring out God's judgments upon them. The great war and the influenza epidemic were but forerunners of His dealings with the children of men, except they repent. Exhorted the saints to live the gospel in thought, word and deed, and to do unto others as we would have others do to us.

Benediction Brother Oliver Shaw.

On Saturday evening, November 22nd, a special meeting was held of the priesthood, and those holding office. The local elders reported the condition of the branches, after which valuable instructions were given by Elder Wheeler and President Smith.

MARGARET FAGAN, Clerk, pro. tem.

FROM THE MISSION FIELD.

Thanksgiving Day.—Thursday, November 27th, 1919, Thanksgiving Day, was celebrated at Deseret. President James Gunn McKay told the story of "The Pilgrim Fathers," after which the cantata, "The Pilgrim Fathers," was given by the North London branch relief society.

Bazaar and Concert.—Saturday, November 29th, 1919, the Holloway relief society held a very successful bazaar and concert.

It was also Alfred Willmott's sixtieth anniversary, and he was presented with a token of remembrance. A very large crowd enjoyed the evening. Holloway will certainly need a larger hall in the future.

Harvest Festival.—Harvest Thanksgiving services were held in Dublin, Sunday, November 9th, 1919. The hall and stand were beautifully decorated with fruit and flowers. President Benjamin R. Birchall preached to a large congregation in the evening. On the Monday evening a social was held, in the shape of a fruit banquet. Upwards of seventy people were in attendance.

Concert.—Tuesday, November 25th, 1919, a concert was given by the Hammersmith branch, London. Some of the very best talent in London was heard. A large and appreciative audience, including many strangers, enjoyed this most excellent concert. Refreshments were served by the Relief Society. The proceeds will go towards buying more chairs, as the branch has out-grown its seating capacity.

Baptisms.—A baptismal service was held at Glasgow on November 28th, 1919, when Elder William Easton officiated at the initiation of three candidates into the fold of Christ. President Rennie spoke briefly upon the purpose of baptism. President James E. Rennie, Brothers John Hunter and William A. Lucas assisted in the confirmation.

A baptismal service was held in Dublin, Irish conference, on Monday, November 10th, 1919, when two more souls were added to the fold, being baptized and confirmed by President Birchall. Many strangers were present and enjoyed both meetings.

DIED.

ECCLES.—Robert Eccles, on November 13th, 1919, at Manchester, while waiting to be operated upon for wounds received in France. He was born November 11th, 1896, and baptized by Elder William A. Jones, April 11th, 1908. Funeral services were conducted by Elder Ira W. Mount.

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